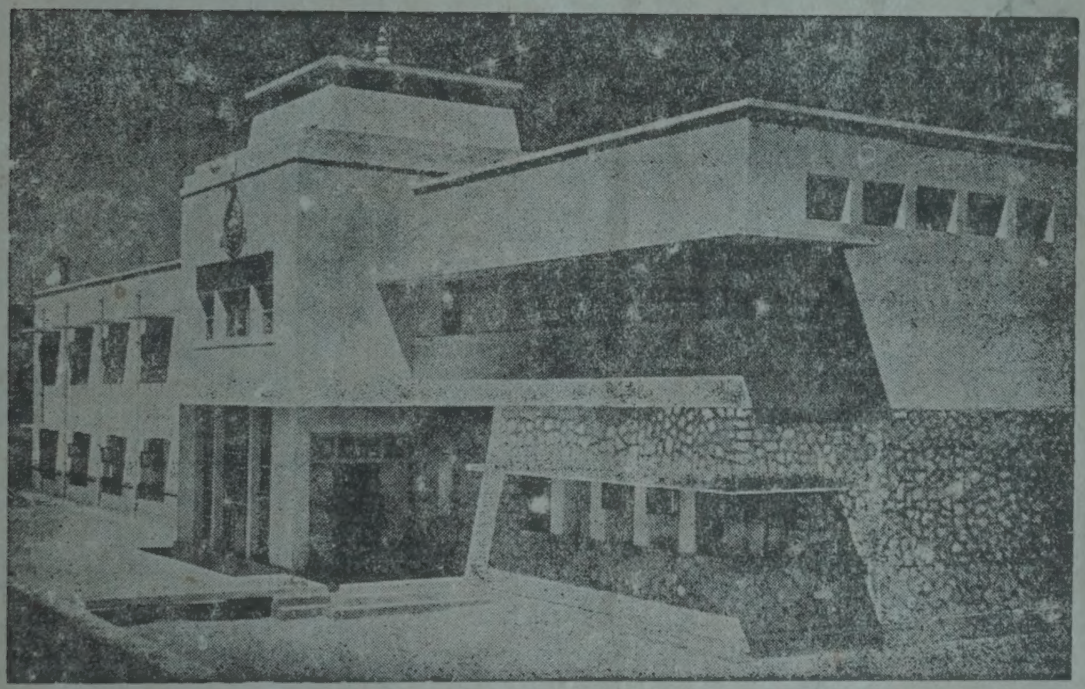
Sri Ramakrishna Vidyarthi Mandiram

GAVIPURAM :: BANGALORE - 19



"After so much austerity, I have understood this as the real truth—God is present in every jiva; there is no other God besides that. 'Who serves jiva, serves God indeed.'"

—SWAMI VIVEKANANDA

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श्री रामकृष्णस्तोत्रम्

ॐ नमो भगवते रामकृष्णाय

लोकनाथचिदाकारो राजमानः स्वधामनि
कलिकलमसमग्नानामुत्तारणचिकीर्षया ।
मायाशक्तिं समाश्रित्य योऽवतीर्णो महीतले
नमोऽस्तु रामकृष्णाय तस्मै श्री गुरवे नमः ॥ १ ॥

—

सद्ब्राह्मणकुले जातो दिव्यदेहं समाश्रितः
बाल्ये यो दिव्यभावेन वयस्यैर्मुदमावहत् ।
विरक्तो यौवनं तीव्रं मायापाशविवर्जितः
नित्यमुक्तस्वभावोऽपि लोकानुग्रहकाम्यतः ॥ २ ॥

—

लोकानामेव शिक्षार्थं तपस्तप्त्वा सुदुष्करम्
निद्राशनं परित्यज्य वर्षाणां द्व्यधिकान् दश ।
स्वस्वरूपं समाधाय सच्चिदानन्दविग्रहम्
दयामूर्तिः सदानन्दो जिज्ञासूनुपदिष्टवान् ।
तेषामज्ञाननाशाय लाभाय च परात्मनः
नमोऽस्तु रामकृष्णाय तस्मै श्री गुरवे नमः ॥ ३ ॥

A HYMN TO SRI RAMAKRISHNA

Om Salutation to Bhagavan Ramakrishna.

1. The Lord of the universe, whose form is Spirit, resplendent in His supreme abode, intent to save the souls sunk in the sins of Kali Yuga, resorting to Maya's might, came down here below, salutations to Him, Ramakrishna, the Teacher divine

—

2. Habiting a holy body and born in a worthy brahmin's home, with play-fellows in divine childhood He made them all happy. In youth, averse to worldly pleasures and free from Maya's bonds, though by nature ever-free to promote the world's welfare.

—

3. Only to the world teach, performed He the austerities hard, for full ten and two years more, foregoing food and sleep. Visioning in Samadhi His real form of light and bliss compassion's abode, eternal bliss, He taught the aspirants to shatter their ignorance and led them to Self supreme; Salutations to Him, Ramakrishna, the Teacher divine

—

सत्यबोधतया साङ्गान् सर्वधर्मान् समाचरन्
धर्ममात्रास्तु सत्यं वै येन सम्यक् सुनिश्चितम् ।
नमोऽस्तु रामकृष्णाय तस्मै श्री गुरवे नमः ॥ ४ ॥

—

यो भक्तान् भक्तिमार्गे तु निनाय लोकनायकः
आकृष्य मानसं तेषां भक्तिभावार्द्रया गिरा ।
दर्शयित्वा महाभावं परमानन्ददायकम्
नमोऽस्तु रामकृष्णाय तस्मै श्री गुरवे नमः ॥ ५ ॥

—

ज्ञानिनो ज्ञानमार्गे च येन सम्यक् प्रवर्तिताः ।
नमोऽस्तु रामकृष्णाय तस्मै श्री गुरवे नमः ॥ ६ ॥

—

यैर्मतैर्धार्मिका यस्मिन् धर्ममार्गे व्यवस्थिताः
तेषां तन्मतमादृत्य भक्तिस्तत्र दृढीकृता ।
प्रोत्साहिता यथान्यायं येन तत्साधनेष्वपि
नमोऽस्तु रामकृष्णाय तस्मै श्री गुरवे नमः ॥ ७ ॥

—

4. Practising all religions fully, with full faith in them all, He reached the conclusion that all religions are true. Salutations to Him, Ramakrishna, the Teacher divine.

—

5. The Lord of the universe who led the devotees on Bhakti's path, through the liquid words of love, thus winning over their hearts, revealing ecstasies of love which yield the bliss supreme; Salutations to Him, Ramakrishna, the Teacher divine.

—

6. By whom were led the knowledge seekers to Jnana's path, salutations to Him, Ramakrishna, the Teacher divine.

—

7. He confirmed the faithful in their respective paths, reverencing the views that originally fixed them there; also did He further their efforts in their sadhanas; Salutations to Him, Ramakrishna, the Teacher divine.

—

पूजित। येन वै ~~[illegible]~~ शाश्वत् सर्वेऽपि सांप्रदायिकाः
संप्रदायविहीनो यः संप्रदायं न निन्दति।
नमोऽस्तु रामकृष्णाय तस्मै श्री गुरवे नमः ॥ ८॥

—

शाश्वल्लीलाविलासेन येन विश्वमिदं ततम्।
लीलारूपं सदानन्दम् रामकृष्णं नमाम्यहम् ॥ ९॥

—

सर्वधर्मप्रणेतारं धर्मग्लानिविनाशकम्।
साधुमित्रं शिवं शान्तं रामकृष्णं नमाम्यहम् ॥ १०॥

—

अज्ञानतिमिरे यस्तु ज्ञानलोकप्रदीपकः
विमलानन्ददानाय प्रादुरासीत् महीतले।
नमोऽस्तु रामकृष्णाय तस्मै श्री गुरवे नमः ॥ ११॥

—

संसारार्णवघोरे यः कर्णधारस्वरूपकः।
नमोऽस्तु रामकृष्णाय तस्मै श्री गुरवे नमः ॥ १२॥

—

8. For ever did He honour the adherents of all sects. He censured not sects, though outside their pale He was; Salutations to Him, Ramakrishna, the Teacher divine.

—

9. Always through sportive zeal He permeates this universe; gaiety incarnate, delight eternal, to Ramakrishna I bow.

—

10. Originator of all religions, who dispels Dharma's gloom, friend of the good, the Supreme good and Peace, to Ramakrishna I bow.

—

11. Who kindles in ignorance dark, the blaze of illumination and, born amidst mankind gives delight devoid of taint; Salutations to Him, Ramakrishna, the Teacher divine.

—

12. Helmsman in this sea of terrors, this fleeting life on earth; Salutations to Him, Ramakrishna, the Teacher divine.

—

त्वं हि विष्णुर्विरिञ्चिस्त्वं त्वं च देवो महेश्वरः
त्वैव शक्तिस्वरूपोऽसि निर्गुणस्त्वं सनातनः ।
त्वां स्तोतुं कोऽत्र शक्तः स्याद्भावातीतमनामयम्
भगवन् सर्वभूतात्मन् रामकृष्णं नमोऽस्तु ते ॥१३॥

—

सर्वाय सर्वपाराय सर्वभावस्वरूपिणे ।
सर्वभावविहीनाय रामकृष्णाय ते नमः ॥१४॥

—

महामायास्वरूपाय महामोहविनाशिने ।
मायातीताय शान्ताय रामकृष्णाय ते नमः ॥१५॥

—

निरञ्जनं नित्यमनन्तरूपं
भक्तानुकम्पाधृतविग्रहं वै ।
ईशावतारं परमेशमीड्यं
तं रामकृष्णं शिरसा नमामि ॥१६॥

—

Thou art Vishnu, Brahma Thou, divine Shiva
art Thou. Thou art Shakti, beyond qualities
eternally present. Who can praise Thee free of taints
and far beyond the mind? Lord and Self of all,
Ramakrishna, reverence to Thee.

—

14. All in all, beyond everything, of the form
all, divested of limitations, to Ramakrishna,
hail!

—

15. In the guise of Supreme Maya, dispeller of
delusions deep. Beyond the range of Maya,
Peaceful, to Ramakrishna, hail!

—

16. Rid of taints, eternal, and of forms infinite,
moved by love of worshippers, He takes a human
form; Incarnate God, the Supreme Lord, ever
adorable, Him Ramakrishna, with heads bent
down, we meekly salute.

=

Wednesday – January 8, 1941

– "He is too much interested in the intellectual understanding of things and is going to "B." for studying fourth dimensions etc. Now asked the Prince to develop his love for the Divine for His sake, but not intellectualism, can save him from his attractions for women. The Anahata must awake more and more, for it is then that one finds it easier to avoid being dragged to the sex-centre and dwell there.

Saturday – January 11, 1941

I pointed out how in Vedanta there can attempt to break man's ego-centricity by showing the microcosm's relationship with the macrocosm at every step. Each individual sheath has its corresponding cosmic sheath. The story also shows how through meditation and development of the intuition faculty the spiritual seeker must proceed step by step from one plane of consciousness to another.

Friday – January 17, 1941

I have asked him to have more and more love for the Ishtam, so that women may not attract him any more. I even advised him to learn how to talk with his Ishtam.

Sunday - 30th March . 1941

"I stressed the necessity for self - effort or striving, without which as revered Hari Maharaj told me, there can not be any such thing as self surrender. The ~~ge~~ soul has lost (forgotten) its Divine Knowledge and must recover it through different kinds of spiritual practice — of which meditation is the last step — which disentangles the soul from its bonds - ego, mind, senses and body and makes it full free.

Tuesday - 15th April.

In the digrams I have shown how through the worship of the God-man the spiritual seeker realised more and more of the Divine Presence in the God-man as well as in Himself, rises above the ~~an~~ anthropomorphic stage to the non-anthropomorphic, and may even realise the transcendental beyond all relativity.

Sunday - 27th April

Yoga is spiritual realisation. The word is used both in connection with the Goal and the path leading to the Goal.

The greatest blessing that yoga can bring us is the power to transmute man ~~to~~ the brute into man to God.

Thursday – 1st May

I spoke of the various kinds of realities – Illusory reality like the mirage; ~~Imperical reality – like the mirage;~~ imperical reality like a body – Absolute Reality – the Spirit, Brahman – on which all other realities are based. It is necessary for us to have a true conception of the Reality, for on it will depend our life and thought entirely. Whatever we take to be real draws our whole being – faculties of knowledge, feeling and willing – we should see that in order to quench our thirst, we do not run after the mirage of the desert. ——

Saturday – 3rd May

Whole life is a training ground and we must profit by its experiments and experiences. May the Lord guide ~~us~~ my understanding an ~~lead~~ lead me on towards Him. ——

Tuesday – 13th May.

We can be sure of Brahman but not of the Divine Mother whose ways are inscrutable. We must, however, cling to her even if the world tear us to pieces. ——

Monday – 19th May.

I asked her to make the best use of the present troubles, progress spiritually and gain a new balance on a higher plane.

Wednesday – 21st May

Mere reading is not enough. One must feel the urge and then follow it.

Thursday – 22nd May

Work may be performed for 1) Selfish motives 2) mental purification 3) for pleasing the Lord, as a form of service 4) or it may be done just as an instrument of the Divine, being in Tune with Him fully

By working in the spirit of Karma Yoga one

1. does not earn any demerit
2. nor merit
3. exhaust past karma
4. does not produce new ones
5. attains to mental ~~pro~~ purification – leading to Self-realisation.

Sunday 25th May

I spoke of our present restless state. In order to diognise it properly, it is necessary to have a clear understanding of the human personality which is a conscious entity associated with our ego, mind, senses and body, and which again is like a bubble that is a part of the Ocean of Existence – knowledge – Bliss Infinite. Highest ~~fr~~ Harmony can be attained through the realisation of the Infinite. But in order to reach that Ever

harmony are to be reached — harmony in the body, senses, mind and ego. Psychoanalytical treatment which is sometimes dangerous, can at the most give a little relief which has no great and lasting value. The middle path, moral life, prayer and Japam bring about the lesser harmony. Finally Meditation & Samadhi which alone can give the real harmony. But before we can reach that we must tune the chitar neither low nor high but properly harmonious.

Sunday — June 8. 1941

Refined materialism is bringing into existence false philosophies which declare that evil, disease, death etc. can be dispensed with altogether, and create in people a morbid fear for the unpleasant and attachment for the pleasant. Good and evil are mixed together — as they are the producer of Maya — Vidya Maya leads God-ward while Avidya Maya leads to world ways.

Sunday — June 29.

The greatest sign of perfection is the loving experience of the Truth. All the great ones are not only seekers after the Truth but also discoverers of Truth. They are endued with the noblest of attributes — non injury, humility, forbearance, compassion etc which are like so many ornaments to them. But one most remarkable sign is their love for mankind which they want to share their Divine love, knowledge & peace.

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35

1934 Wednesday – January 3.

There is almost always an attempt in the mind to think of Brahman in everything, to see the Divine even in the most hideous and perverse images that rise in the mind.

Friday – January 5

I am struggling to keep the mind on the Sahasrara as much as possible, forget the body and all its implications and remain in a higher mood. This means a great struggle and strain. May the Lord in His infinite mercy give me the necessary strength and make me pure and holy like Himself.

Sunday – January 7

The Atman is to be realised in all men and women, nay, in all beings. And as a form of spiritual practice when we think of the Divine existing in all we should also think of His presence in ourselves. In other words we should think of the All Pervading Effulgence in which both the subject and the object live, move and have their Being, to which there is no inside and outside.

(Swamiji's Tithipuja)
Monday - January 8

May we be able to realise the Atman Swamiji spoke of. The Sexless Self, whose father He, whose Mother, whose friend, whose foe is He, who is but one!

Tuesday - January 9

Bhakti is to be tempered with Jnana. We must have a rationale for our faith and spiritual culture.

Thursday - January 11

May the Lord bless me as well as those who are coming to Him. May we all have the spiritual outlook and think in terms of the Atman.

Monday - January 15

Let me not neglect the physical and mental culture in every way. May the Lord make me an instrument in His hands to further His work.

Wednesday - January 17

Took also the usual physical exercises including those that Maharaj taught me at Bangalore. It is this exercise that is partly responsible for keeping my health good. May Sri Sri Maharaj ever bless me so that I may be able to follow the path that

he has shown me, that I may ~~be~~ make the experience of which he gave me a glimpse my own

THURSDAY, February 15

"Sri Ramakrishna's Tithi puja"

Spent some long time in thinking of the life and teachings of the Master. May He help ~~me~~ us all in moulding our lives after His ideal and may He make us fit instruments for furthering His Cause. May we be able to realise the Divinity in ourselves and in all beings and things. May His message spread everywhere.

Friday, February 16

There are many obstacles. The Lord must remove them and make us better instruments for furthering His Cause.

Tuesday, March 6

Everyday I must refresh my mind with some new study. Of course intensive thinking does this to some extent but something more is necessary.

Sunday, March 11

I feel a sense of indefinite pain within me. The mind is calm and finds pleasure in thinking of the terrible. It is making the mind withdraw. It is cowardice to be afraid of fear, of difficulties, nay, even death. We should not lose heart in the midst of the most distressing circumstances.

Monday, March 12

The mind is full of some deep strain of a sense of pain and misery that is indefinite. We must be undaunted in the midst of difficulties, should not be depressed in the face of the grim realities of life. Read prayers that speak of misery, destruction and death. Read also the 11th chapter of the Gita and Swinnagi's poems.

Saturday, March 17

Spoke of the necessity of freeing the mind from attachment and hatred, desire and aversion towards all and for filling the mind with thoughts of calmness and purity.

Sunday, 18 March.

Spoke on the necessity of creating a holy and divine mental atmosphere around ourselves in place of the impure atmosphere of lust, greed, anger and jealousy etc. which is dangerous for us as well as for others. We have got to rebuild our thought life, if need be on new foundations. On this alone lies the success of our spiritual life.

Friday, March 30

Spent a long time in meditation and attempting at "sublimation". Thought of mental "x" ray and spiritual "x" ray arose in the mind. Through Spiritual x-ray the Self reveals its glory.

Thursday, April 5

I am passing through a new mental adjustment that is likely to stand me in good stead during my stay in Europe. May the Lord protect and guide me always

Sunday 8, 1934 April

Everything is due to the Lord's power. I am a humble instrument. Let me always feel it as such.

Wednesday, April 18.

We must prize spirituality more than anything else. I had talks with our friends about controlling and other passions. Spoke about sublimating our desires and passions by and changing our nature both ethically and spiritually. Stressed the necessity for controlling our moods and temper.

Thursday, April 19.

---- Spoke of the necessity of maintaining mental peace in the midst of disturbances of life and the world. Worse of unnecessarily ? and when we cannot change the world. We should maintain calmness and try to do what little we can. Had general discussions about the first principles and essentials of Spiritual life

Saturday, 5 May

Had a general talk as to how to conduct ourselves in our dealings with others. We must have sympathy for all as much as possible and try to help others if not materially, at least through prayers. ~~It~~

Monday, 14 May

I wish I could find some more time for sitting for meditation at a stretch. It is a good thing that I am having more and more of the undercurrent of Divine thoughts. But something more is necessary

Saturday, 2 June

I am leading here a ~~great~~ quiet life undisturbed by the outside world. This is enabling me to live an intense inner life. The Lord in His infinite mercy is giving me also a much needed rest that I could not get in India – rest in the sense of freedom from distractions. ~~Such~~ But I am trying to use my time as well as possible

Thursday, 7 June.

I have been here these seven months. I do not yet see any signs of the work being started permanently and am patiently waiting to see what opportunities the Lord is going to present before me.

Saturday, 9 June.

Prayed for a long time for light and guidance. opportunities for doing any permanent work are not yet presenting themselves to me.

Thursday, 14 June

I am stressing meditation and spiritual practice. Most of them are trying to apply the ideals and the instructions. May the Lord bless them.

Thursday, 21 June

Spoke on the necessity of our having faith – faith in ourselves, in the glory of our Self. Through right thinking and right code of conduct we have to change ourselves altogether. It is possible for us to change our habits as it is only a second nature and not first nature

Saturday, 23 June

I am thinking seriously of cutting short my correspondence in order to save time for study & useful work. I have to count only on the Lord and not any human being. If He is pleased He will bring people to help and work for His Cause.

Monday, 9 July

Spoke on the necessity of having the right attitude with reference to our studies and spiritual practices. Besides, we must be steady in our practice. And results can be attained only after some time

Friday, 24 August

My mind is in a state of great tension but I am finding pleasure in the thought that it is necessary for doing the Lord's work. In my (mind) there is no other thought. May the Lord ~~grant~~ give me greater and greater strength to do His (work) as efficiently as possible

Tuesday, 28 August

Personal enjoyment is out of the question when I have got to be ready for doing the Lord's work in a humble way

Sunday 26. August

I wish and pray that the Lord may lay the foundations of some permanent work in Europe. What He is going to do He alone knows.

Wednesday, 12 Sept.

Although there is pain, mentally I feel very elevated. The mind is indrawn and is dwelling on the Ajna chakra.

TUESDAY, 18 September

Mr K. writes that Mr T is showing some signs of inner restlessness. He has got samskaras both good and bad. Through spiritual practice and selfless work he must keep the outgoing and evil tendencies under check. Otherwise he may take to his old ways and come to grief. At Wiesbaden and Switzerland I witnessed this outgoing tendency and the desire for enjoyment. He is to be kept under control, and

should not be allowed to do whatever he pleases.

Monday 24, September

... Everything is not at right with Mr. T. I must write to him asking him to devote more time to spiritual practice and also study of Religious literature. He must do some vigorous physical work in order to let out some of his energy.

Tuesday 25, September

The Lord has brought the disease and is also doing all that is necessary for the healing.

October 18, Thursday

The Lord is keeping me in suspense and uncertainty. I wish that I do not become a burden on one or two people. A Sannyasi should be like a bee depending for his maintenance not on one but on many.

10, Saturday - November

I have received so much material help from him that I am very eager to give him something spiritual in return.

28, Wednesday, November.

--- He is passing through some world unrest - ment owing to various causes. He must be able to find and establish his centre of gravity within himself, and then he will feel all right and balanced

Monday 31, December

I was quite cordial to the people I met at Mr. Kaul's house and they to me, but I was not feeling quite at home with those worldly people eager to enjoy as much as they can of sense life, and to them sense life is all that exists. They do not know that by living a life of control and introspection, we can develop a new sense and capacity to come in touch with a new thought world which is much greater and vaster than the world that we sense with our limited senses. And when we develop this new sense we see the

world also in a new light and take more or less a dispassionate view of it.

The ways of the worldly minded and those of the spiritually minded have always remained different and they will ever continue to be so

July 1, 1936

Summer class Notes

I

Make use of the intellect along proper lines. Our will also should move towards these ideas. The intellect can lead us to and land us in atheism. If one transcends the intellect one realises the Truth.

to do it? spiritual practice

Herbert Spencer in his book "First Principles" speaks about the knowable and the unknowable, and says that things in their ultimate reality can never be known. Although we cannot define the Infinite, we all have an indefinite conception of the Infinite. Something there is - Vedanta says, once you come to have intuition, you realize the Reality.

The intellect is like the staircase leading to the Divine terrace. The intellect takes us beyond intellect. But intellect often leads to the cellar. We must know how to make the proper use of ~~the~~ our intellect. Distinction is to be made between the means and the goal, the path and the snow-clad peaks, the staircase and the terrace. We are on the path. We move, but the goal has no movement. As long as we are on the path, we must see that we move along the right path.

ATMAN:

Pure Consciousness ~~is an~~ has its individual aspect: Atman-, and its cosmic aspect. When It is individualised It is not pure consciousness. It becomes pure when the limiting adjuncts are dropped, when the individual comes in touch with the Infinite. As light is reflected in different ways, so individualised spiritual ~~life~~ light is reflected differently. We are all reflectors of this light. Our problem is how to purify the finite. The particle of spiritual ~~life~~ light is always in touch with the Infinite Light.

On this plane, for us, the mirage has becomes reality. But true Reality is beyond the phenomena. The mind is more real than the body, ~~the~~ and the spirit is more real than the mind.

There is the analytical process and the synthetic process. Some follow the analytical process and come in touch with the individual; others take the synthetic view: this body is a part of the Universal body. It is like a whirlpool in an ocean of matter. They see at the back of the individual mind the cosmic mind. Our individual mind is a whirlpool in the cosmic mind. Our individual consciousness is a part of the Infinite Consciousness.

Thoughts come and go. All this is a whirlpool, but at the back of it there is something that does not move and change. In us the pure consciousness does not change. It is eternal.

We get tired of this world of constant change. We want peace. But peace cannot be had in this world of restlessness. The Eternal Presence is in everyone of us.

In the whirlpool of the body and the mind let us assert:— I am the unchanging Principle. The Spirit in us is the witness of all that happens. Let there be no identification. Try to come in touch with this Principle even ~~in~~ on the plane of your activities. Through prayer, Japam, concentration, meditation. Freedom in this life is the ideal of Vedanta. Why not in this life? Seeing the life of the prophets, of the Great Ones, of the Great Sages, we can say:— It is possible to have it in this life.

The SELF in us remains unchanging and unchanged. This consciousness gives us calmness in the mad rush of life. "I am I" would be a mistake to say if it is said in a physical sense and given a physical meaning; but it is true if said in a spiritual sense. The

Atman, the SELF, does not change, although It is associated with the body and the mind. Realise the changeless within you. There is the one in the many. Then the One without a Second.

Monism never says: you are nothing. Develop your personality: at the back there is the Principle.

Our Ideal is to come in touch with the One that connects the many. It is not our immediate task to come in touch with the Absolute, the One without a Second.

The ultimate truth is not the bubble. There is the bubble-standpoint belonging to the bubble-form, and the standpoint of the ocean. To us individuality is a reality of the first importance. But inspite of that there exists at the back of it a vaster existence. It is with this vaster existence that we must come in touch.

Vedanta says, we are dreaming. And to us the dream appears to be a reality. To the dreamer the dream is a reality, and only when we have become awake we say, it is a dream and form a new idea. There are different forms of consciousness: dream-consciousness, waking-consciousness, and super-consciousness or intuitive consciousness

II

JULY 3, 1936

Maya is dependent on Brahman. Brahman evolves, as it were, but through something else. Brahman cannot be static and dynamic. During ignorance we cannot see the Absolute. We must acknowledge that there is a principle of ignorance. The nature of this is that at one time it exists and at another time it ceases to exist. Illusion seems real at one time and unreal at another. Where did our illusion come from? We cannot tell.

Evolution is only an appearance from the absolute standpoint. We run after the mirage to quench our thirst. As long as we dream, the dream is a reality. There is the standpoint of the man of knowledge, and the standpoint of the man steeped in ignorance.

When we are still in ignorance, we cannot find an explanation for ignorance, and when we are out of it, the question does not arise. The Spirit who is free from ignorance, comes to be clouded by ignorance. Why? While we are in ignorance there is no answer to that question. The Soul that is free thinks itself ~~f~~ bound.

An urge for freedom makes us restless. Even when we are unconscious of our bondage, in limitation,

there arises an urge ~~th~~ for freedom in everybody. Every-body is revolting against the bonds that keep him tied. It is a grace when there is a real thirst for spiritual freedom. Life means this struggle for freedom, physical, intellectual and spiritual.

In the West Maya would mean space, time and causation. Maya causes us to see through coloured glasses*, —also the inner world. What we see is not the reality. It is only based on the reality standing at its back, but it is coloured through Maya.

Vedanta teaches that it is possible to transcend illusion, that is, Maya or space, time and causation. Then we become the Reality. Logic can give us no explanation, but experience does.

We should work out our destinies, following the right path by means of which we come to know the Truth. And after that phenomenal existence becomes unreal. During the period of transition we feel un-settled. We are hanging, as it were, between heaven and earth. We must always have something real before us. With the dawn of higher knowledge by virtue of which this world seems to be of lesser reality, we still work, without attachment, and this helps us in moving towards freedom and realisation of Truth.

First the whole world ~~for~~ is a place of enjoy-ment, then it becomes a place of experience. Then it is a training ground for discipline. Work is a training. Do the duties of life as well as you can, but always detach your mind and meditate. Work is a service. "Whatever I do is a form of service to Thee!"

When the higher knowledge comes, you find that this world is a pleasure-ground. Drop everything in your life that cannot be spiritualised. Drop the weeds! Know which are the weeds. There is an art of dropping things. They should be conservation of energy. Avoid all useless speech, activity, work, thinking. Then you will have time and strength. There are certain forms of activity that bind us more and more, and others that free us more and more.

Discrimination help us. Develop a sense of proportion. Minimise the weeds as much as possible.

In Maya there is the aspect that takes us down and down, and the other aspect that takes us higher and higher. The evil, impure act binds us; good acts free us. We have to choose, to find out, to discriminate. Sometimes we take impulse for in-tuition. If one has been steadily working on for some

time with discrimination, avoiding what one thinks to be wrong, and doing what one thinks to be right, then alone one begins to develop the faculty of intuition.

Try to be in line with the Divine. Pray, perform Japam, meditate, and then you shall see your way. We should know to whom to pray. Prayer should not be aimless. Be more ~~not~~ instrocapective, pray, and then the light will come.

When the Ocean rises, the bubble rises with it. We are parts of a cosmic play, though often we do not feel it. One can do this rising with the Ocean consciously. There is a purpose behind. you have to live for your work.

Know where you are going. The feeling of the Divine, the Infinite, comes to all if we are willing to pay the price. The price is detachment, renunciation.

Work without attachment along with spiritual practice. Detached work is a form of spiritual practice. Know how to work. Change your attitude.

LAW OF KARMA.

After death the soul is disconnected from the body and remains in a disembodied state. The present is the result of the past. The condition of the soul after death means the continuation of its condition in life. The future destinities are guided by Karma, and Karma is self-caused. The law of Karma is: as we sow, so we reap.

Some think that the soul will be reincar-nated. But we should rather take care of the present. We must take the consequences of our past, but we can take them in such a manner that we suffer the least. We have to accept the present as it is and build up a better future. The soul has a past, a present and a future. There is a continuity of consciousness through all the conditions. Our task is to take hold of this continuity of consciousness. We come first to the individual soul and then to the soul of all souls, to Brahman. Everything is suffering. Enjoyment also, in a certain sense, is suffering. Even the limitations of enjoyment create a great pain. As long as we cling to the limitations, we have to go on suffering.

This atmosphere is full of light, but a cloud appears and hides the light. The Soul is a spiritual entity. Thoughts come and go, but the soul remains. A person identifies himself with poverty or riches. A cloud just passes, and we cling to the cloud. We all think in terms of men or women. But the Soul is neither man nor women, neither poor nor rich, and to the extent in which we assert the Soul, our life is changed. All life is changed if we do not identify ourselves with things and persons. We must learn to think more in terms of the Divine. The clouds come, and we identify ourselves with the clouds and become bound. But we must think it is just a cloud. We must know how to create a counter-current with our thoughts.

It happens that we recognise our mistake after having identified ourselves with different thoughts, with different clouds. We must know the technique of how to get up again when we are falling. Falls are often inevitable. But no great harm need be done. We must know how to rise to a higher plane of consciousness. There are always ups and downs. The way to reach it is practice. We must bring in some meditative mood, even in the street, and this comes through steady practice. Sri Ramakrishna

says, "The devotee should keep a lamp burning". 11
The Divine thoughts should always be present. It is an unending struggle. There must be constant adjustment

There are three kinds of troubles: troubles in ourselves, troubles caused by others, troubles caused by the elements. Minimise the troubles that we create and be on your guard against troubles caused by others. We have to bear what is inevitable and remain as unaffected by it as possible, by the troubles caused by the elements. One of the schools of thought says that the ideal of life is to get rid of the ~~two~~ three miseries, to know the true nature of the soul, the Infinite, Ever-true, Ever-enlightened, Ever-free.

People come to religion from one motive or ~~at~~ another:- 1) to get rid of troubles; 2) to seek happiness and bliss; 3) the care-worn; 4) the inquirer and the wise. Sri Ramakrishna clings to this magnet, his pole. "In the Absolute there lies the greatest bliss and peace. Know that Infinite and attain to the highest bliss." "That which is Infinite that alone is Bliss. There is no Bliss in what is finite"

(Upanishads)

In some souls a new sense is born. They yearn after the higher life, after the Infinite. This yearning is grace. We are all bound by karma,

but we have an amount of freedom, the Grace of God. The place of God is everywhere at the back of each soul, of each bubble. If the ocean rises, all the bubbles rise.

Men get tired of limitations. Then he strives, and thereby a channel is prepared. We move one step, and God moves ten steps. Sri Ramakrishna says," All will ~~then~~ get their food sooner or later. Some will get it in the early morning, some will have to wait." The opening of the fish trap is always open, but we must find it.

There is a limited freedom in us, and we must make use of it. There is scope for personal effort, for striving. Sometimes there is an impulse from the soul, sometimes from the Soul of souls.

The Westerner is a fighter. Stress is to be laid on the inner fight. Self-surrender is a great task. Stress is to be laid on human striving. When you open an inner higher channel, quarrel will cease. Spiritual striving ought to be stressed. Stress is to be laid on the inner fight. Make people do some intense spiritual practice. Thus energy is used up, and the fighting is stopped. Psychology too, tells you: use up your energy.

Think of the Indwelling Spirit. The churches developed human helplessness in order to draw people to God, to the priest. In Protestantism moral striving is stressed, instead of spiritual striving.

The Upanishads are for the highly-advanced. Other scriptures stress morals too much. We must be wide-awake and know the means how to control the senses. They can take us up or down. The senses themselves are not bad. We must blame the charioteer. The eyes are not at fault, but we are taking false readings. In a human being there is a wonderful play of life. The body is a marvel. But we must not see it in terms of enjoyment. If we do, pyramids fall down. The foundation is wrong. Maya is in us. There are false conceptions.

Maya has an individual aspect and a cosmic aspect. Everyone of us may get out of it, may bore a hole through it. We have not to wait until everybody will be illumined. Underneath is water. Bore a hole and get it. It is there for everybody.

Real dissatisfaction creates energy to get to the water. Store up energy. Concentrate energy. Have no chaotic thoughts. Follow a definite system of thought. Purification is necessary, concentration, ethical culture, non-injury. Without these there is no Yoga. Give your energy the higher direction. Energy can be called up through concentration. Do not call up more energy than

you can direct into higher channels. It is far easier 14
to concentrate than to sublimate.

IV

July 5, 1936

There is such a thing as Providence when we look at things from the relative plane. The Absolute is that in which the subject and the object, the knower and the known, are merged. Swami Vivekananda sometimes speaks of the transcedental aspect, and at other times he speaks of the relative plane. His experiences are on different planes. We find just the same in the Christian Gospels.

If we study the experiences of the Great ones, we can see that the essence of the soul gets in the Absolute. It becomes one with the Divine. The individual soul becomes nothing. On that plane there is another consciousness.

Some great philosophers said: "It is the greatest reality that this world does not exist. Why try to find the origin of the world? It is nothing. Why try to find the origin of the shadow? The seers of the Upanishads say: - The Divine is immanent in all, and then again: - The Divine is transcedental. But when He is associated with the body, He is relative, He is differentiated, He is man or woman.

God's reality is of primary importance; the world's reality is of a lower importance.

On the transcendental plane there is no worshipper and no worshipped. It is all one. When the soul is merged, who should be guided by whom? The Buddha shows the path how to find the Absolute. He never speaks of God. He speaks of the path to Truth.

The spirit at the back of the one that serves and that is served is the same.

Do not think too much of the Absolute while you are on the relative plane.

There is a Divine Will but also an individual will. There is the tree and there is the forest. Our task is to be in tune with the Divine Will. We have a free will, but this will is limited.

In Monism there is the One Transcendental. The Absolute cannot be spoken of. It can be experienced.

The two, the ocean and the bubble, would meet in the Absolute, the water-substance. The plane of reason is the plane of duality, sometimes with a monistic background. Swami Vivekananda sees two aspects of the Divine. The light is different on this side of the ~~cloud~~ cloud and beyond the cloud, but the light is the same.

The phenomenal world has its laws.

Induction.

If there is an individual will, there is also a Divine Will of which the former is a manifestation. The God who guides the individual even He is a manifestation of the One Reality. God's Consciousness is always the absolute Consciousness, the Consciousness you find in the Christs, the Buddhas, the Krishnas, the Ramakrishnas of the world.

Think in terms of the Divine. Sometimes the Prophets have the higher, the absolute Consciousness, and sometimes again a dualistic form of Consciousness, a childlike Consciousness. The limitations seem to cloud the Consciousness, but God-Consciousness never leaves them. Personality throws a shadow on the spirit.

The first step is to be separate from the Divine, but to lean on Him as a child on the father.

The second step is to feel oneself as a part of a vaster existence to be parts of a still higher consciousness.

The third step is to know that the part and the whole are only two aspects of the One Undivided and Indivisible Principle.

One person may have the three aspects in the course of the same day.

"O Lord, while I identify myself with the body, I am Thy servant. When I consider myself as an individual soul, I am Thy part. And when I look upon myself as the Spirit, I am one with Thee — this is my firm conviction."

— UNIVERSAL PRAYERS —
— 309 —

There are different grades of reality. The first is illusory reality, — the mirage. The second the phenomenal reality. It is real, but this world of object and subject appears to be of a lower order, and the Spirit of a higher order. The world seems to be less real than the Divine Reality.

The Ultimate reality remains unaffected by the object or subject. The relationship with the Divine cannot be annihilated. It is the bed-rock of consciousness. The Divine, the Ultimate, is really the Reality. That eternally remains, never changes, stands as the witness of all changes. Our reality is constantly changing.

In order to proceed we must know where we stand. The ultimate goal may be Monism, but we may first have to pass through the previous steps.

We must feel God as the Soul of all souls, that dwells in all souls.

At least worship with a Monistic background

"Salutations to Thee as well as to Me, the Infinite. Salutations to Me as well as to Thee, the Supreme Intelligent Being. Salutations to Thee, the Supreme Lord. Salutations to Me, the Self auspicious."

Universal Prayers - 51st Prayer

Christ and Sri Ramakrishna are great expressions of the Divine ~~Expr~~ Principle. Swami Vivekananda said, "our body is like an iron cask. The bodies of the Great Ones are like glass casks. Through them we can see. The Spirit shines through their bodies, but in us it is all hidden, though the Spirit is in us."

There is the play of the worshipper and the worshipped as long as this plane of reality - ~~reality~~ is real to us. Always take the particular standpoint from which a certain statement is made, and then you get clarity.

There are differences in the expression of power. There are differences of manifestation. It is easier to recognise the principle

in the Ocean than in the bubble.

The Potential Divinity is in all beings. Try to see, to realise the Divine first in the Great Ones, then in all. Practise to try to see the Divine Principle in all. After Prayer and meditation and Japam, if we have strong likes and dislikes, intense pictures of thoughts or people, fear, aversion love, attachment, call up those very forms that trouble you and try to see the Divine in all these forms. They must be met one day, all of them. After your practices, if they are properly performed, you will be able to infuse the Divine Spirit into them, and then they cease to trouble you. Simply pushing them aside is no solution. Often our likes and dislikes are a dead weight. Learn to see the Divine in all of them. Then your attitude will undergo a change. We feel relieved and feel we are nearer to the Truth. Emotionally this is not at all easy, but after Japam and prayer and meditation you will succeed a little. Later on, if the practices have been performed steadily for a long time, this mood will come to you even in dreams. Do not push the pictures merely into the background. Call them up, deliberately, after your practises, but only then, when you are in a

high dispassionate mood, and dissolve them all by 21
infusing the Divine into all of them. This is the practical application of the truth that the Divine is in all. At first, there is a reaction, just as after a strong injection. The wound is, as it were, exposed, but it begins to heal more and more.

We suffer under the impulses of our ~~own~~ own subconscious mind. When reaction comes, we can always counteract the reaction. Then it would really be possible to love our neighbours and our enemies as ourselves! The Brihadaranyaka Upanishad says, "Husbands, wives, sons, friends, etc, etc., everything is loved not for its own sake but on account of the Indwelling Spirit.

We can cultivate these ideas in a definite, systematic form and thereby evolve our thoughts.

Real Divine manifestation is all purity, all God-consciousness. In some persons we do not see the manifestation but it is there. See the spiritual spark in men emotionally, not only intellectually!

JULY 10, 1936

Seeing the Divine in all is not easy. It is not easy to see the play of life in all, and to feel Divinely inspired.

Through the eyes we see the play of the Spirit. We know only that much that the being that is reflected is a living being or thing, e.g. a living dog. That does not enable us to say that the Divine that is at the back of the human soul, is also at the back of the animal. We must first have the sense of unity, of that unity of which all forms of life are manifestations. Unless we have this principle of unity and consciousness, we cannot see the unity in and through all forms, the living presence living at the back of everybody and everything. There is a difference in recognising a living principle at the back of the individual and in recognising a living unity which everything is a manifestation, a principle of unity that binds all, that unites all parts to the one whole.

Sometimes this may be a poetic feeling, but Sri Ramakrishna feels the flowers not as poetry but as an experience of the Divine manifesting itself. Carry the sense of the living presence, of

unity into everything. It is not an indefinite idea, something hazy; it is an experience. In our everyday experience we should recognise the One Undivided Principle. It is better to have the actual realisation than mere poetry. You may see the play of life in a disjointed manner, but it is better to see it at the back of all. This principle of unity is to be cultured through infinite patience. It can become a fact of experience only through steady spiritual culture. It ought to be present at all times.

When such an experience dawns, one recognises that forms have a reality of a lower order. The Spirit is of primary importance. And then we realise that we are one with It.

All the phenomena of this world are so beautiful, but the all pervading Spirit is much more beautiful than the form. The highest experience makes the form less real than the Spirit.

We have to strive more and more to

develop the faculty of intuition, of direct vision, of direct perception. First we come in touch with Reality, and then with the same Reality in form. Then one realises that the form is a vehicle for the manifestation of the Spirit. The Christs, the Buddhas, the Ramakrishnas etc. etc. see that at the back of original sin there is original goodness, purity, the Divine, the Spirit. This view gives us a different attitude towards people. If we cling to this little personality, we remain sinners eternally. At the back of sin, there is the real SELF, pure by nature. When we forget the Spirit, then we become impure, evil-minded. To stress sin may be one of the ways to approach God. Even those who ~~create~~ stress sin, create a helplessness, and are thus drawn to God. But it is better to stress the Light, purity.

Have a clear conception of the Atman. In Western psychology the soul is mostly connected with the mind. Eastern psychology believes in the distinction between the mind and the soul. The soul is an atom of pure

consciousness, distinct from the senses and the mind. The dualistic conception is that the soul is a spiritual entity separated from the other souls and the Divine. It is distinct from the mind, senses and body. Even to the dualist, the mind is a sheath, a cover of the soul; ~~and~~ the soul is distinct from it.

In Qualified-Non-dualism the souls have their separate existence, but they all forms parts of the great Divine Whole. The individual soul is not separate, but part of a mighty Whole.

Monistic (Advaita) experience gives a basis to the bold statement that the different spiritual entities are all one and the same indivisible Brahman.

According to the Dualist the individual is as much a reality as God. In Qualified Non-dualism, the individual is ~~less~~ a lesser reality, the Whole being more important than the individual, the part. The Whole is of primary importance. To him who has the highest monistic experience, the individuals disappear. He realises the One without a Second.

We, at present, are concerned with the One in the many. The One without a Second is still very far off for us.

Aspirants may and must begin with ideas, but ideas are not realisation. Often we have very hazy, indefinite ideas.

With the money you get in dreams, you can-not buy food in the waking state.

Experience is the test. The Whole is always more important than the parts.

In Monism the individuals are mere appearances. Forms are to be regarded as shadows. There are no trees, no forests, all is one undivided and indivisible space.

Our goal should be to recognise the One at the back of the many, the One that threads to-gether the many. Let us try to think of the forest first, and then only of the trees.

The different steps are: —

1. The body, the world are real;

2. Our soul is more real than the body, and God is more real than our soul;

3. The monistic conception: all the distinctions, all the limiting adjuncts (upadhis) disappear. The forest is burnt down to ashes. The Microcosm and the Macrocosm are merged in the Absolute. All is One.

The Great-ones testify that there is such a state of the highest spiritual experience. Some people feel an urge towards this ultimate unity, this oneness. But even they should begin at the begining. In order to follow the path, we must should first of all know where we stand. If we are in a cellar, we must climb up. The ideal must be to climb to the terrace. The aspirant should take up that ideal to which he is able to move with his whole being, mind, feeling, will. We should rise only to that ~~not~~ point where we are able to hold ourselves without falling down again. We should react not only intellectually, but also emotionally. The

Campfer. Feb. 22, '35

All that is pure and free from greed, anger and lust is good and should be acted upon and followed, because it is the essential nature of the Self.

In Advaita Vedanta the idea is to ~~relate~~ realise the Truth in a most natural way, by trying to analyse what is real and what is unreal, what is Self and what is non-self, what is real from what is unreal. Everything else, all other spiritual practice, is only a step to this form of merciless analysis.

Dualism and Qualified non-dualism, all these are but stepping stones on our way to the Real. Real is that which existed in the past, exists in the present and which will exist in the future without undergoing any change in any form. Nothing else is real.

There are different means of knowledge: 1. Direct vision 2. reasoning 3. Competent authority; and all knowledge depends on these.

When a candle is being burnt, really speaking, it does not become annihilated. It only undergoes a process of transformation; the oxygen, hydrogen, etc. it contains appear in a different form. They do not cease to be. That is all. Anything that is material passes through these changes. In this respect Vedanta is out-and-out scientific.

ideas must become our very own, emotionally, not only intellectually.

The highest conception is to see the Divine immanent in all. Do not get self-centred. But see the Divine looking at you through all eyes, and eating through all mouths. Serve others in a spiritual way.

Let all the people awaken. Forms have their value, because they manifest the Divine, the Spirit. The Spirit is the real thing in the body. ~~On the side of the body we are bound, on the side of the soul we are free.~~ You are all children of immortal bliss on account of the Spirit.

Bondage is a part of our second nature and can be thrown away. On the side of the body we are bound, on the side of the soul we are free. Try to get out of the fish-trap and try to help others in getting out of it.

"Let go your hold!" That attachment that binds us is to be avoided. We suffer for

our illusion. We need better knowledge, more light, a knowledge that gives us other, truer conceptions and purifies our life.

Do not worry about your sins. Stress the Spirit, the glory of God. Assert them; "I am the Soul, I am the Spirit!"

Try to deny this individuality, and stress God: "I am nothing, God is everything." Or in the monistic way, "I am the Infinite Spirit." In both systems there must be steady daily, systematic practice along with strict ethical culture and performance of duty. Inner balance, inner poise, becomes possible only through steady spiritual practice. All lives have got their troubles. Try to do your task. The higher the evolution, the greater will be the struggle

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The principle of life that we see in others is in ourselves. In the highest Monistic vision the good and the bad we see would be transcended. One comes in touch with the eternal infinite presence. Some have an indefinite idea of the principle in all. Through our spiritual practice we must make this indefinite ideal definite. Through prayer and meditation we come in direct (~~contact~~) touch with the Divine and then alone it is possible to see the Divine Principle in others. The result is that after meditation we shall always have a sense of elevation. Then we see the Principle not only within ourselves, and then also in the sentient and the insentient. This is an experience of the One Undivided Spirit.

What matters is the Spirit. Sometimes Sri Ramakrishna would see all the good and the bad points in people. Swami Vivekananda, seeing in and through people, said, "I do not love this power. I want to see the Divine." Some of the modern scientists say, "If animals have no souls, human beings have no

soul." In Vedanta there are differences of manifes-
-tation. Seeing the play of life in a thing and
realisation is something different. If we know the
One in ourselves, we recognise It in all. This is the
Principle of unity. By transcending all limitations we
come in touch with the Principle.

In the Western Systems of thought there are
many kinds of Monism. Material Monism, e.g
Haeckel's: The mind is a product of matter.
~~Id~~ Indealistic Monism: Everything is made of
thought. ~~Thing~~ Things are appearances. It is as if
thought has taken a solid shape. It is spiritual
Monism that finds different manifestations of what we
call the Spirit. There is the Reality beyond the world
of matter and thought, but manifesting itself through
it. Besides the spiritual Monism there is Qualified
Non-dualistic ~~Ma~~ realisation.

This body is made alive by the Spirit.
The Soul is the body of God. The living and the non-
living form an organism, and this one is formed of

many parts. Often Qualified Non-Dualism goes by the name of Monism in the West. Vedantic thinkers always have the synthetic view, the sense of unity, even in the material world. Everything in the material world is part of a material unity; everything in the mental world is part of a mental unity; everythin in the Cosmos is part of a cosmic unity; everything in the spiritual world is part of a mighty spiritual unity. The last of realisation is that all the knots of the heart are cut asunder, that there are no attachments, no likes or dislikes, that there is a complete change in the person. The realisation of the Principle is so strong that the many become just like shadows, and the one, the Principle at the back of the individuals, becomes of all-absorbing importance. With spiritual evolution new views and conceptions come to us. When real discrimination dawns, one has a new evaluation of the world. In this phenomenal world wealth and body, woman and gold, are valued most. What uses has money?

Discrimination is a means, not an end. It is the means wherewith to find out what is real and what is unreal. At the beginning of discrimination ask:- "What is the body? It is flesh and bones. But in the body there is the Divine play. At the back of the body, also in its most shocking aspect, there is the infinite indivisible Spirit. The Great-Ones have manifested the Spirit. We value the mind only as a reflector. The Spirit is the same in all. The Spirit is reflected in the mind. The body is the reflection of the reflection, the mind. The mind is reflected on the body. The light of the Soul is not reflected directly on the body, but on the mind. In the human being there is a high manifestation of the Spirit. In the christs, the Buddhas etc. there is the highest Divine manifestation.

We must look upon the body as a temple of the Divine. But we often think of the body in terms of enjoyment. If we look at the play of life in the body, it is a marvellous thing. But our attitude should be a little impersonal. Seeing the skeleton in the human

body is a kind of brake. It is better if we are able to bring in the sense of the Divine, the Sublimate feeling. We love the body because it manifests the Spirit. It is like a raft taking us to the other shore. Perfect health alone can give perfect realisation. The nervous current should be made to rise unobstructed, and so should the mind current. A healthy body is indispensable. Hatha yoga helps in improving the conditions of the body. The nervous current and the thought-current act and react upon each other. They must not be impeded. Utilise every disadvantage even. The action and the reaction of the nervous currents are interconnected with the thought currents. The nerve-currents and the thought-currents go together to create the plane of consciousness. There may be a state when thought can flow without nerve-current. It is necessary for us to have a healthy body. Often we do not feel the body. We feel the higher centres. Unless one can detach oneself from the body, there will be no spiritual result. The nerve-current must be polarised in order to make spiritual life possible.

We should try to face Reality in all its aspects, in the physical, the mental and the physical aspect. The body serves a great purpose.

It is a great privilege to have a human birth. The human being alone is endowed with higher thought. It is a wonderful instrument for the manifestation and realisation of the Divine. We value persons as souls or as manifestation of the Divine, but not merely as persons. This manifestation carries with it the sense of adoration. Look at the body as a manifestation of the Divine.

The expression of a person is moulded by the thoughts he thinks. Thought reflects the Spirit. Buddha's way is the middle path. Follow the middle path, avoid luxury and exaggerated ascetisism. The control of body and mind is necessary. Some of the Mediaeval Saints had not enough knowledge of the laws of the control of the body and mind. Therefore they exaggerated asceticism. The mortification of the body is not an end. It is a means. In yoga these

are psychological methods. One of Patanjali's aphorisms says, "Raise the counter-current of thought in order to oppose, to conquer the unpleasant thought that is causing trouble to you." Control the lower impulses by means of the higher impulses.

First of all, we must fix the goal of our life. What is our goal? What is the goal of life?

Energy is always flowing through us. Give it a higher channel. If you do not, it will express itself through a lower channel and cause no end of trouble. Energy is constantly flowing in from the Cosmic. We can consciously direct it, and then it means evolution. We must know the art of giving this energy a higher direction. Swami Vivekananda says, "Man is born to conquer nature." In order to rise from the lower to the higher world of thought, we must see that we have the right machine, the right instrument. Animals are swayed by their lower nature, so are men, but men can conquer it and become Divine Beings. Men can be lower than an animal and greater than an angel

Know how to make use of this great privilege. Sankara says, "It is a rare privilege to be born as a human being, to have the desire for emancipation, and thirdly to come in touch with spiritual souls who can help one." By opposing the forces of lower nature and making use of our capacities we develop new powers to ~~rate~~ move higher and higher in the scale of evolution, and this to reach our ultimate goal.

VII JULY 15, 1936.

Some times the word Atman is used for the individual soul and sometimes it is used for the Universal Soul. Brahman always means the Universal or the Absolute. Very often they use Jivatman for the individual soul, and the Absolute is also called Paramatman. Atman and Brahman is the same. Atman means self.

Without first knowing the Jivatman it is not possible to come in touch with the Absolute, the Paramatman. The point is how to come in touch with our individualised Atman? Our ordinary human personality is a combination of the SELF, Ego, mind, senses and the body. We can separate the SELF from the non-self with which the SELF identifies itself completely, only through analysis.

When the high spiritual mood dawns on one, one may be able to come directly in touch with the SELF. Through reasoning, or by following the analytical method it may also be possible to us to form a clear conception of the individual self in us.

We live in a world of subjective and objective relationships. The outside world is at first the object and our body and the senses etc. etc. with which we, the individualised selves, identify ourselves seem to belong to the category of the subject. But if we try to know the real nature of the body and the working of the senses with an amount of dispassionate introspection, we find that they also come to be classed under the category of the object. These are our instruments and as such are more closely associated with us than the out-side things, but still they are different from ourselves.

Next, when we try to analyse the functions of the mind and notice how the thought-waves rise from the lake of the mind, we find that the mind, too, with its modifications, the thoughts, belongs to the world of object, and our individualised consciousness identified with the limited ego comes to be the subject, to which mind is the inner organ and the senses etc. the outer organs or instruments. But all these are different from ourselves, belong to the object.

Finally, in trying to find out the true nature of our individualised consciousness we find that "besides that definite consciousness of which logic formulates the laws, there is an indefinite consciousness which cannot be formulated." [Herbert Spencer]

In ~~other~~ the words of Kant all the empirical consciousness has a necessary relation to a transcendental consciousness, which precedes all our single experiences, that is the consciousness of our own self as the original apperception.

How do we know ourselves? Unless there be an original consciousness we are not able to know ourselves. Descartes' words:- Cogito ergo sum is expressed in Vedanta: We exist, therefore we think. [Sum, ergo cogito] How are we to know the Knower? He cannot be known as we do know an outside object.

A priori knowledge must be accepted. In trying to show the true nature of ~~the~~ oneself, one comes in touch with an infinite consciousness lying at the back of one's individualised consciousness.

At first, it is naturally indefinite, but it can be made definite by developing, through systematic ethical culture and spiritual practice, the faculty of direct experience or true spiritual intuition that enables the properly qualified spiritual aspirant to come in direct and conscious touch with the infinite reality. We are this infinite reality, and we realise this both through analysis and through direct experience.

What is it that transmigrates? The SELF identified with the ego, mind and senses comes to be associated with the body, and that it is its birth, and dissociation with the gross body is its death.

Ego, mind and senses etc. form the subtle body of the SELF. When it comes to be non-identified and thus ~~non~~ dissociated both from the gross and subtle body and comes in direct contact with Infinite Consciousness, God or Brahman, it attains the highest emancipation, perfect freedom, and the ultimate goal.

What happens in the course of analysis?

The individualised soul is eternally connected with the infinite Soul. In either system, dualism or monism, it always means a close relationship of the souls with the Universal Soul. Call it philosophy or religion, they are always inseparable.

Some schools of thoughts may regard the individualised self as atomic while others regard it as infinite in its true nature. But all hold that it represents a pure consciousness and spiritual existence, different from the mind, senses and body, which are its instruments of knowledge and action.

Our personality is a complex, and it is our task to break this complex, in order to come in contact with the Divine. Because the SELF is an original element and not a compound, it cannot be further broken up into its components, because it has no components. And so in spiritual life we are concerned with bringing about a close, conscious union between the individual self and the Universal Brahman.

In the individualised soul one can easily

eliminate pure consciousness that connects all the different stages we pass through. The essential and the non-essential form a complex, and the essential has to be separated from the non-essential. To the non-essential belong all the limitations born of ignorance with which we identify ourselves (Here the introduction to "The Divine Life" was read.)

Some aspirants follow the analytical method and at the same time the synthetic method, and when they feel the link in themselves, they find the link in all. The individual is eternally in touch with the Divine, as the bubble is in touch with the ocean. Similarly, the individual soul can never exist without the Universal.

Ripe Dualism is much better than un-ripe Monism. We must find the link that connects the many.

In Qualified Non-dualism, they see the one manifesting itself in the bubbles and waves. The ocean is more real than the bubble, and

the water-substance is more real than the ocean. Develop that faculty that makes you come in touch with the Divine. Real confirmation only comes through direct experience. Without clear Thinking and steady spiritual practice and selfless service, we cannot reach the goal. Unless we follow the path, we shall never realise the Truth. We must go beyond intellect with the help of intellect, we must go beyond feeling with the help of feeling, and we must go beyond will with the help of will-power.

The individual should really try to live the life. This has to be done by individuals. The ideal is to be lived, and then it is going to spread. It is a creedless creed.

The message of Sri Ramakrishna is that Truth has to be realised, and then spread more through one's own life than through talks. Try to reflect the Truth. Try to do this through prayer, Japam, meditation and selfless service. There is a movement from outside to inside, and also one from

inside to outside. Work through freedom. When the right channel has been formed, one is always free.

We need an ideal, but we also need the means by which the ideal can be realised. We want freedom not to be slaves of our own thoughts and sentiments, but to become masters. This is the ideal of spiritual freedom. This is possible only on the plane of the spirit, not on the plane of mind and body. We can-not respond to the Truth if our whole being, spiri-tual, intellectual and emotional as well as the will does not respond to it. Spiritual life is simple, if we are simple. If we are complex, it is complex.

If we really practise for some time, we shall be helped in times of trial by coming in touch with the universal existence.

VIII July 17, 1936.

Will-power is necessary. Do the smallest duties of life with as much care as the great duties. Along with ethical culture struggle for high ideals.

It is difficult to counter-act evil thoughts. If we have the opposite thought, and try to raise it in our mind, we get a friend that helps. We have to make use of the opposite thought-current. Have certain ~~amount of~~ moments during the day to sit still and to culture the thought of the Divine purity, the All-pervading Consciousness, the Infinite Awareness, which we associate with it. If we look into our mind, there is chaos, a whirlpool of thoughts. We need a central thought. All our thoughts are to be connected with this central thought, directly or indirectly. Let us try to have this thought with us as much as possible. With practice we come to have a stronger will. Try to think and to feel clearly. If the will is strengthened, it gets easier to live a higher life with the ideal in

view. Outward activities and inner thinking take us nearer to the goal. No concentration or meditation is possible without an instrument. Prepare the instrument, also the body. There are many physical obstacles:- the nerves, the organs, the limbs. The body must be rhythmic. The mind must be rhythmic. Body and mind must be in harmony. The first task is to train the body and the mind, to control both. Step by step bring body and mind under control. Then only concentration and meditation would be possible. Spiritual life means purification. A dirty life does not reflect the light of Truth. Remove the bad thoughts, take up luminous thoughts that remove the taint.

There must be a connection between prayer and life. All our activities and thoughts must be connected with the ideal. All those that cannot be so connected, must be dropped. So certain activities and thoughts must be given up. Go in for those forms of thoughts that strengthen your moral fibre and purify you. Walk towards the higher life consciously.

Our life is a synthetic whole. We cannot break it up into so many pieces. Our spiritual life should permeate our entire life and thoughts. In the beginning this is difficult. Daily life often seems to a drudgery. Let us learn to think of the Divine in the midst of our activities. Work with an amount of concentration, but we should always continue an under-current of thought that connects us with the Divine, instead of continuing one that causes trouble for the mind. Give attention to the work. The drudgery idea and feeling would disappear. Grumbling is a friction by which much energy is wasted. This is a great fact to note. Save this energy! We should have an extra-amount of energy.

In the beginning work and worship must go together. In an advanced state the barrier would disappear. Go in for regular steady daily spiritual practice. Work done in the spirit helps, and meditation gives us the ~~food~~ mood, elevation, to do the duties of life in an efficient way. Try to think

of the Divine during work. clear thinking is necessary. It is a necessity in spiritual practice. Life consists of thinking, feeling and will. Co-ordinate thinking, feeling and will. Try to do a thing in a whole-hearted manner. Have this co-ordination also with reference to your daily duties.

What are the steps that one should take?:—

1. Create the mood: for studies, for class, for meditation, before you sit.

2. Steady posture. This is associated with steady thought. In order to make the Thoughts steady, steady posture helps.

3. Rhythmic breathing. Breathe consciously, knowingly. It always has an effect on the mood. In concentration the breathing is attenuated. Sit down consciously, intelligently, with a straight back and head. The body is at ease if you sit in a steady posture. When the mind is composed, pray for the well-being of humanity. Praying for all expands the soul. We get freedom for the soul, and this is

essential for meditation and concentration. Then there must be focussing of consciousness, not violently, on the respective centres of consciousness, heart or forehead. We must try to be conscious of the different centres of the body. The consciousness shifts from one centre to another. The control of the personality in a conscious way is not possible without this focus-sing. The consciousness must be fixed.

This is very important for the control of the personality. Fix the centre of consciousness. Then it is easy to control the nerve-currents, and the thoughts that rise in the mind. Control the mind and the personality at other times also. Then you will have this steadiness at all times. The centre of consciousness is the point of contact between the individual and the universal, the individual Soul and the universal Spirit. We are a spark of light and the Divine is an infinite ocean of light that pervades everything. Like-wise the ocean of consciousness pervades everything.

It is difficult to think of the Divine without a sound-symbol. Sometimes we think aloud. We always think with the help of words, of sounds, silent or audible. Our mind is full of sounds. Bring order into this chaotic state. If you have a central sound, a central thought, this is possible. No end of cinema pictures are going on. In the midst of these pictures have a central picture, a central thought. Spiritual life is a conscious process. Follow the spiritual law in an intellegent way. Order can be established only when there is dominating factor with which all other factors are to be connected. We take the help of thoughts, sounds or images, i.e. central thoughts, sounds and images. It may be a formal image. Some human form, the form of some Incarnation. Think of the Divine as light, as space. Most people have one form or an other, but this form is not God. We try to imagine God, but no imagined form is the Divine as It is realised after having attained the goal. One of the best forms is

light. We are thus sparks and God is the infinite ocean of light. In Him we live, move and have our being. Training is necessary. At first meditate with breaks. This is a stepping-stone. towards real meditation. Meditate on a word or a sentence the meaning of which is connected with the Divine. Try to picture the Divine to yourself in some way or other.

1. Central Sound,
2. Central thought,
3. Central picture [Try to picture the Divine]

Those that can think of the impersonal, let them think of the ocean of light. In an advanced state no thinking is necessary at all. After experience, realisation, meditation is no longer necessary. Try to follow the path steadily and systematically, day by day. The mind must be drawn away from the sense objects and come to our true SELF.

Japam is the repetition of the Holy Sound Symbol. With an effort of the will, try to think of the Divine by some Holy Sound Symbol.

We do ~~of~~ so much of unnecessary harmful meditation. We go on meditating on ordinary or even harmful objects the whole day long. So just give the old faculty a new higher turn. Angling requires concentration and is a form of concentration, but spiritual concentration ~~is~~ becomes a hard job for us. Bring in the Divine thought in place of the ordinary thought, which is often a thought of the body. For prayer and meditation there is the worshipper and the worshipped, the subject and the object. Bring in the One that connects the many.

Most aspirants should try to stress the name of the Holy Being, the name of their Ishtam, and to think of the meaning. Japam is like having so many separated points in one line. They are disjointed in the begining, but more and more become one connected line ~~+~~ as the practice of Japam grows better and better. By and by we feel that our consciousness is inseparable from the higher consciousness. We get a glimpse of that Principle of which ~~we~~ all the different personalities are so many manifestations.

The centres in the body are like the stair-case leading to the terrace. One should know how to rise from a lower centre to a higher centre. Sometimes the electric lift does not move. Our consciousness is just like the lift. It is very whimsical. The lift of our consciousness is within ourselves. The stair-case is something. Know how to rise. The heart or the forehead that we feel as a point of consciousness, is in reality a physical centre, a physical sphere.

Through practice we must have a fixed centre of consciousness. The physical plane acts on the nerve-centres and vice-versa. In an elevated mood you feel only the higher centres. Develop the technique how to rise to a higher centre and how to remain there. One can create the mood, find ~~the~~ out the secret stair-case. The higher the mood, the inner mood, the larger is the circle of consciousness. From the gross plane we rise to the subtle plane, from the subtle plane to a still subtler plane, and from there to a sense of vaster existence. Know how to keep yourself

on that plane. For the higher you rise, the greater can be the reaction and the deeper the fall. If one is really well-trained, there is no danger. One should know the art of falling down. Proceed step by step, slow and steady, conquering every inch. Have the machine ready and in good working order. It is ~~big~~ like a flight. Even in slow movement there must be a system. Some stumble on the Truth. That is very dangerous. A glimpse shows us that there is a vaster existence. It can come in different forms.

In the technique there are universal and general principles.

END

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Campfer. Feb. 22, '35
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All that is pure and free from greed, anger and lust is good and should be acted upon and followed, because it is the essential nature of the Self.

In Advaita Vedanta the idea is to ~~relate~~ realise the Truth in a most natural way, by trying to analyse what is real and what is unreal, what is Self and what is non-self, what is real from what is unreal. Everything else, all other spiritual practice, is only a step to this form of merciless analysis.

Dualism and Qualified non-dualism, all these are but stepping stones on our way to the Real. Real is that which existed in the past, exists in the present and which will exist in the future without undergoing any change in any form. Nothing else is real.

There are different means of knowledge: 1. Direct vision 2. reasoning 3. Competent authority; and all knowledge depends on these.

When a candle is being burnt, really speaking, it does not become annihilated. It only undergoes a process of transformation; the oxygen, hydrogen, etc. it contains appear in a different form. They do not cease to be. That is all. Anything that is material passes through these changes. In this respect Vedanta is out-and-out scientific.

Begining really means Coming from a Cause; destruction means going back to the Cause; and the whole process is a cyclic one so far as the phenomenon is concerned.

There are two kinds of eternals: the world that is ever-changing; Brahman that is unchanging.

The idea of freedom is not an illusion, not a mere imagination. It comes from the very depths of our being, never from reason. Lower reason can only lead to scepticism and end in scepticism, because ordinary reason, impure reason belonging to an impure mind, what is ordinarily called reason, can never take us to the Truth; but the higher reason, the purified reason ~~the~~ of the man that has gone beyond the senses, beyond all desires and cravings, physical and mental, beyond ~~all~~ all forms of attachment, can, and it is that which reveals the Truth to us, not Kant's reason, but the highest intuitive vision that reveals the Truth directly without the help of any mental processes.

These out-and-out Vedantic treatises are only concerned with the task how to develop that higher reason in us. Ours is gross, impure reason, but that reason can be purified, can be

made finer and finer by going through a process of steady and prolonged purification, ~~but~~ by leading a strictly continent life, by having strict ~~control~~ ethical culture in thought, word and deed. For us, philosophy is not mere empty speculation with no bearing whatever on life as you find in Western Philosophy, but that pursuit of knowledge that reveals the Truth to us directly.

"When a person is emancipated from all bonds, when lust no longer finds any place in his mind, and when he has become truthful in character, then he attains Brahman".

All the different practices, continence, ethical culture, only prepare the soul for having clear vision, for perceiving the Truth directly. Intelligent and intensive daily study of the Scriptures and deep reflection on their teachings also sharpen the intellect and make a better and better instrument out of it.

The thing is this: to the extent in which the intellect helps clear and definite and dispassionate thinking, it is an aid; and this does not mean intellectualism.

There should be perfect continence, spotless purity in thought, word and deed, a steady sharpening of the intellect through leading a perfectly pure life, daily intensive studies and deep reflection, and the application of what we have learnt in our daily life.

In both yoga and Advaita Vedanta very great stress is laid on clear thinking, on not identifying oneself with the non-self, with the phenomenon and all that pertains to it. When all the modifications of the mind are controlled, the Self ceases to identify itself with the non-self, with the phenomenon. Even what is called Samadhi clarifies the understanding, the discriminative faculty, because when the man comes down from the Samadhi-state, he should be able to separate the Self from the non-self.

To the extent in which we lessen our body-consciousness, our idea of being man or woman, to the extent in which we cease to think of ourselves and others in terms of sex, to the extent ~~to~~ in which we are able to separate the Self from the non-self, the Eternal from the phenomenal, to that extent we are able to do this in others also. This clear discrimination comes as the result of one's ethical culture, of one's leading a perfectly continent life, and of all

the other spiritual practices one has to perform.

Everything is a manifestation of a Whole that encompasses all.

To the extent in which we consciously separate the seer and the seen in ourselves, to that extent we are able to separate the seer and the seen in outside things and in others.

Ego, mind, senses, perception, everything comes under the seen. This sort of analysis is necessary for each of us.

We constantly identify ~~ourself~~ ourselves with the modifications of our mind, such as lust, anger, greed, hatred, etc.; all these, and this identification with the modifications of our mind must be undermined and finally destroyed.

The moment the seer is wholly awakened in a person, there can never be any form of desire, neither gross nor subtle; to the extent in which we are able to take the side of the seer we are able to have control. It is necessary for us never to identify ourselves with the seen, i.e. the body, the mind, the outside things, etc, etc.

Our so-called subject is not the ultimate subject, but a mixture of subject and object. It is a relative subject, and on further analysis the subject will become the object. In Vedanta our life should be as wide-awake as possible, should

be as conscious as possible in a higher sense.

Self-restraint is very, very necessary, because it enhances our energy. It helps us in cleansing our mind and our body and making better and better reflectors of them. There can never be any spiritual life without purity, physical and mental, but generally mental purity creates greater troubles and difficulties for us than mere physical purity. It is much harder to achieve.

A certain passion or desire rises all of a sudden in my mind. What to do in such a case? I just stand aside as the witness, as the seer, of that passion, of that particular desire, and this attitude enables me to control it, not to become enslaved, not to be swept off my feet and carried along the stream of self-enjoyment and sex and hatred. Ordinarily there is too much of identification with the seen, so the ordinary person cannot disentangle himself in time and gets swept away and suffers misery, again and again. To the extent to which we grow through our striving, through our ethical culture, through our japam and meditation and prayer, to that extent there will be less and less identification with the seen, with the phenomenon, and greater and greater identification with the seer, with the Eternal Spirit.

Campfer Feb 23, '35.

"This Atman hidden in all beings, reveals Itself not to all, but is seen only by the subtle seers through their pointed and subtle intellect" (Kathopanisad)

The subtle intellect, i.e the purified, dispassionate, spiritually directed intellect is the instrument of knowledge, the instrument for Divine Vision.

"By mind alone this is to be realised, and then there is no difference here. From death he goes into death who sees as if there is difference here" [Katho panisad]

'Mind' here means the purified mind, cleansed of all dross, of personality and individuality and body-consciousness. On the purified mind there falls the reflection of the Self.

First we have to see the reflection, and then, from the reflection we must pass on to THAT which is reflected. Even Savikalpa-Samadhi is only a reflection and a lower state, although this reflection, the reflection of Savikalpa-Samadhi, is something very grand, because ordinarily we do not even see the reflection. And to the extent in which the mind is really purified and in which we do not allow it to take in any new impure impressions, we get a better and better reflection of the Real Self and

and thus approach our goal more and more. All this is a process of dissociation and dropping all the Upadhis, the limiting adjuncts, and reaching one's essential, eternal being.

"His form is not within the field of vision. None can see Him with this eyes, He is revealed by the intuition of the heart together with the purified intellect and mind - Those who know Him become immortal."

"When the five perceptive senses lie still with the mind in the self, even the intellect works not, — that is the supreme state, they say."

"That firm control of the senses is known as yoga. Then the yogi must be free from all vagaries of the mind; for the yoga can be acquired and lost."

A very vital point to note is that the whole inner organ must be purified. The ego is to be purified the discriminative faculty, manas, must be purified, and not merely manas, but the whole chitta, the whole mind-stuff, is to be thoroughly cleansed, and if this is not done only the surface of the mind is purified to a little extent, and that does not take us to the Truth. Cleansing the surface only

is not enough; something more is necessary if we ever want to attain the goal.

At first, mind only reflects, and then, this reflector ceases to be. You see the effulgence of the Sun in the reflector, and then you go and break the reflector, and what is left, is the SELF.

First the intellect still works, and then we get a glimpse of the Truth. Then even the working of the intellect stops. The soul shifts its centre of consciousness from the inner organ to the SELF. This state can be experienced, even again and again, but none can describe it in words to others.

"That vast effulgent Atman is of unconceivable nature; He is subtler than the subtlest, farther than the farthest; He is even here within this body. He is realised as residing within the very heart of the seers."

"It is not expressed by the eyes, nor by speech, nor by any other senses; not by austerity or by any sacrificial Karma. Through the grace of knowledge one attains the purity of mind. Then, through meditation, that

Absolute is ~~reached~~ realised"

" This subtle Atman is to be realised by knowledge
Mundaka Upanishad.

Controlled speech, continence, perfect sense-control, self less sacrifices, the purified intellect, all these have their use, but they themselves do not reveal the Truth in any way. What is meant and what has to be stressed by every aspirant is that the inner organ has to be completely purified. And unless the mind has not attained to real crystalline purity, Truth does not flash, and when the Truth flashes, then the mind becomes absolutely pure for all times. This is not a vicious circle, but a parallel movement. To the extent in which there is realisation, there comes steady mental purity. Before that it is strained mental purity. There always remains a little tension in it. But after Self-realisation it becomes natural and easy, effortless. In the man of realisation, through the mind, body and senses, etc., there is manifest nothing but perfect purity in thought,

word and deed. But without passing through this preliminary strain, drill and discipline, through this terrible tug-of-war with our whole lower nature and with all the impressions that lie hidden in the very depths of our mind, there can never come natural, effortless purity.

The purified inner organ is the instrument for Divine realisation, and without previous purification the question of realisation in any form does not even arise.

You cannot allow yourself to go on taking in impure physical or mental impressions and still hope to attain anything in spiritual life. The instrument must be created, and this can never be done if you do not observe continence and great discrimination in your association with others.

The Jnani does not want to be full of emotions; to be swept away by his feelings and endulge in sickly emotionalism. No, being wide-awake at all times, possessing the fullest control over his impulses, bodily and mental, he wants to separate

Truth from falsehood, the Real from the phenomenal, and then be one with Truth. But prayer, Japam, meditation, concentration, purification of the food one takes in through all the senses, all these help in having the direct vision of the Truth. Direct vision means to be one with It. The particle of water becomes one with the ocean. The light reflected in the particle of sand becomes one with the one indivisible eternally undivided light.

In Vedanta they proceed from lower truths to higher truths. First the higher truths may not even to be expressed to the aspirant, lest he gets muddled. We mostly follow the process of Arundhati Nyaya. All this, all my talks to you, are ~~mostly~~ mere kinder-garten ways of approaching the Truth, of making you slowly fit for grasping higher truths, but they are not Vedanta, not what Vedanta really is. None of you would be able to stand it if I told you the whole truth about Vedanta.

From the gross we come to the subtle, from the subtle to the Causal, from the Causal, taking a long jump, to the Truth. Because from a lower stage we can only get a very rough and distorted glimpse of the Truth.

So long as one is embodied, thoughts may still arise, but one is completely detached from them and just becomes the Witness of one's own thoughts without any identification or without ever being affected in the least.

you see, it is this: First we try to be the witness, i.e. first we are partly the doer and partly the witness, whereas the ignorant person thinks himself to be only the doer. As one advances, one becomes more and more unattached, more and more the witness of everything, losing the doer-mentality.

How to be wide-awake at all times? To the extent in which we try to shift our centre of consciousness from the body, mind and the senses to the SELF, we become more and more wide-awake and conscious in every moment of our life. To the dreamy man, the soul is not actually dead, but it is not the centre of his

Consciousness.

Until you fall into deep sleep or until you die, devote yourself whole-heartedly to discrimination between the Real and the unreal, between what is immutable under all circumstances and what is phenomenon. And never attribute reality to what is changing and phenomenon.

~~That which is the substratum of my own existence~~ Witnessing itself belongs to the domain of the phenomenon, but this attitude of witnessing is the highest rung of the ladder. Beyond that is the Absolute.

The means should be looked upon as being the very goal for the time being, i.e. the same attention and intensity should be given to the means as to the goal.

Instead of wasting energy in brooding over the fact that you have not yet reached the highest state, you had far better give more attention and intensity and energy to moving towards the goal and

avoiding anything and everything that is a hindrance to on your path. There is still much to be done in that respect in the case of us all, as we are not careful enough in our dealings with others; in our thoughts, in our ordinary doings.

That which is constantly changing is perceived by that which is comparatively steady. The eye is changeless only in a relative sense, but as it is also something that undergoes changes, it, too, becomes an object and is perceived by the mind. Vedanta aims at realising the Sat, that which does not change, which exists ever the same under all circumstances, at all times.

The mind perceives all the different changes of the different senses.

So the mind, for a time, appears to be the perceiver, but when we really try to understand the workings of the mind, we find it is always undergoing changes. So the mind is not something that is steady. It is just like a lake constantly bursting into waves. The mind is undergoing changes, but the consciousness in us, the really

Conscious perceiver is always there, eternally ~~&~~ unchanged. The greatest point in the true Vedantic analysis is this consciousness, this conscious SELF, that which does not change, which exists never the same in the midst of all changes and modifications. This consciousness is like the thread that joins all our perceptions and experiences.

"The Self exists because we can never annihilate It [Samkhya Sutras].

"Even if you deny your own existence, the denier is no other than yourself" [Sankaracharya].

In the midst of this mad whirl of life, consciousness as such remains unchanged. We must see to get rid of all our upadhis, all our limitations through clear analysis, clear definite thinking, and by separating what is non-eternal from what is eternal, lasting. And to do this, we must make a conscious effort and always remain wide-awake. Without strict ethical culture and continence this can never be done.

"What is the gateway to hell? – Woman". [Sankara]

And the same instruction holds good in the case of women, too – For woman, man is the gateway to hell. That is what is meant, but as Sankara was talking to men, he had to express in that way.

The pot did not exist before it was made, and then the pot came into being. But the Vedantic teacher says, this was not non-existence, but it existed in a subtle form. The Vedantin always stresses the substance, but the worldly-minded stresses the form and run after the form, and do not even bother about the substance. Because the Vedantin stresses the substance, he does not take the form very seriously or give it a great place in his consciousness. That which is not permanent, is of no value or interest to him.

Before the pot was made, the pot-form was non-existent. And after it is broken, it also becomes non-existent. But there is still another form of non-existence like the horns of a hare or the son of a barren woman — real non-existence.

The non-existence spoken of here, is not absolu non-existence, but the non-existence of a particular form before its appearance.

This is the main thing in Adwaita Vedanta. They try to get hold of this unchanging consciousness. And no individualised consciousness is possible at all unless there be at least an indefinite glimpse of the infinite consciousness.

"Besides that definite consciousness of which logic formulates the laws, there is an indefinite consciousne which cannot be formulated" (Herbert Spencer)

"All empirical consciousness has a necessar relation to a transcendental consciousness which precedes all our single experiences, i.e. the consciousness of our own self as the original apper-ception" (Kant)

we perceive things but we have got an appreciati of ourselves. We are all self-conscious entities. All these limited forms of consciousness are expressions of an infinite consciousness.

To the extent in which we identify ourselves with our body, mind, our ego, etc., with the phenomenal self, there comes trouble and misery. To the extent ~~we~~ in which we identify ourselves with the true SELF, there comes greater peace and knowledge and an expansion of consciousness. So long as the lower bird goes on eating the fruits of the tree, the wrong identification can never cease, although the higher bird is always there and always ready to help it. There is always the light of consciousness, infinite consciousness, at the back of our mind.

Our body with the senses appears to be conscious, but this consciousness is not primary consciousness, but reflected consciousness. This consciousness comes from the mind, and even the consciousness of the mind is not primary consciousness. The ~~f~~ mind's consciousness comes from the ego. Ego-consciousness again is not primary consciousness. It comes from the SELF. ~~It comes~~ So what we really ordinarily see is the reflection of the reflection of the reflection. And as we proceed to the inner world, more and more, we

get a better and better idea of the reflection.

Even if we can minimise to some extent our identification with the body, it will mean such a blessing to us! Advaita Vedanta just aims at breaking down this false identification between the SELF and the non-self.

All these wrong ideas and notions like "I am a man, I am a woman, I am so-and-so, I belong to such and such a race, I belong to such and such a family, to such and such a country, etc...." or "I am intelligent, dull, tall, small, etc" must go and be completely broken down.

The Satwa element in us is to be more and more manifested. So long as there is inertness, lethargy in us, Vedantic truths can never be understood. You cannot attain anything without the use of the proper instrument and without possessing the proper instrument.

If we say that the food must be pure, we mean the food that we take in with all our senses must be pure. Sometimes our nature is so perverse that whatever we take become Tamasic. It is not enough if we take good food in the way of

impressions and nourishment, but our capacity to transmute everything into pure Satwa should also increase.

Our mind should be stopped finding plausible arguments for everything we do that cannot really be connected with our striving. The mind is always out to deceive us and to explain everything away with fine, plausible arguments. We bring forward many reasons for our ~~just pleas~~ actions. But many reasons we bring forward as an explanation or an excuse are just pleas, empty pleas and nothing more. So we should be always on our guard and scrupulously avoid all impure food. I fear this is not always done by you all or at least not to the extent in which it should be done and acted upto. There should be a finer sensibility in you all. Sometimes you are so impervious to many things. There is such a lack of proper higher awareness. And it is your ~~mistake~~ task to change all this and to becomes as sensitive as possible for higher vibrations.

Campfér. Feb 24, '35

I-ness is the very root of all egoism - higher or lower.

The luminosity that is meant here is something that is inherent in us and is reflected on what is called intelligence or on what one may call the inner organ.

Buddhi divides itself into egoity and also into the inner organ.

Buddhi is the product of Maya or Prakriti that reflects the luminosity of the Self and divides itself as egoity on the Subjective side and the inner organ that is both objective and instrumental.

Buddhi is that which proceeds what we call our I-ness and the inner organ. The primal Cause of all things subjective and objective, is Maya, or Prakriti. And this undergoes various modifications when coming in touch with the Self.

First there comes an identification of consciousness with intelligence as a result of ignorance, Avidya.

The light of Buddhi is not its own light, but the reflected light, the borrowed light of the Se
The unanalysed Buddhi of the ignorant appears to be sentient, but on further analysis it is found out to be non-sentient. Subject, object, means of perception, are all modifications of Maya or Prakriti

When we get some stimuli from outside and our thought is awakened, it is with the help of the mind that we perceive outside things; and ~~soon~~ so an aspect of the mind is the seer.

When I identify myself with the senses I am the doer; when I identify myself with the mind, I am the enjoyer, but all this is illusion. Really speaking, I am neither the doer nor the enjoyer, but the self that stands as the eternal witness of the mind.

"Know that the soul is the master .....
..... The man who has intelligence for h
charioteer, and the mind ..... that
supreme place of the Divine"

Kathopanisad

You see, when we call ourselves the enjoyer, this is a complex, for the enjoyer is not something elemental, but is a complex of mind, senses and body.

To the extent in which we are able to have control over our body, senses and mind, we come to feel that we are quite distinct from them, and that they are not something inseparable from us, that they are mere instruments of knowledge, that they can be dropped without our being annihilated. The person who handles these instruments is quite different from these instruments, i.e. we are always different from the body, senses and mind, and these can always be separated from our true being without any loss or without annihilation.

The Buddhi here is the entire mind-stuff.

If you would be able to maintain this intellectual clarity at all times, that would approach realisation, and as a result of practising this intellectual clarity more and more for a prolonged period, we make ourselves more and more fit

for realisation. clear and definite thinking is very, very essential, but clear thinking becomes natural only after having led a perfectly continent life for a long time and after some realisation or glimpse.

Make it a point to be always as wide-awa as possible, as dispassionate as possible. Do not allow yourself to think hazy and indefinite thoughts, to have hazy indefinite feelings, to act in a hesitating and undecided way. No on who really wishes to attain to realisation in this life, can afford to cling to these.

Through continence, chastity, through severe, unbroken ethical culture, through stea intellectual study of the scriptures, through deep reflection and clear thinking, through purified dispassionate feeling, through all the spiritual practices and disciplines and selfless work, this faculty of clear analysis is to be developed and increased.

To understand this, one has to watch one's mind, how one identifies oneself, sometimes fully, sometimes partly, with either the body or the mind or the senses, or even with all of them at the same time, and this identification is always due to sense-desires and attachment in a gross or subtle or even very subtle but very deep-rooted form. And this is what the spiritual aspirant must rid himself of.